

THE WORD AND WORK

GIVE ME TO LIVE

GEORGE WESTON

Give me to Live, that when my task is done,
When turns my face towards the setting sun;
There shall I see no sun's declining ray,
But gleaming hope that comes with new-born day.

Give me to Smile, though life itself may frown,
Though fickle fortune fain would crush me down;
To lift my soul forever undismayed,
And meet life's problems nobly, unafraid.

Give me to Serve, that service shall be joy;
That all my powers of being may employ
Each golden moment as it speeds in flight,
To render service in the cause of right.

Give me to Love, that love may yet remain,
Though other virtues wounded he and slain;
Then leave no doubt, but let me surely know
The power and strength which comes from hearts aglow.

Give me to Run, that when my race is done,
When in the contest joyously I've flung,
The energy and strength Thou gavest me,
I may receive the crown of victory.
Nooksack, Wash.

WORDS IN SEASON

R. H. B.

OPPOSITE POLES OF ERROR

Extremes beget extremes. The swing of the pendulum never stops at the center. The reaction to false belief is apt to run to the opposite error. In the days of Campbell and the "pioneer preachers" of the Restoration movement the religious world had gone astray in a false super-naturalism, emotionalism, and "Hyper-Calvinism." These wrong conditions were opposed by those early preachers. And it is notable how much of moderation, balance, and good sense they displayed. But some others following took up the battle, and what with religious controversy (which always, unless carefully guarded, tends to exaggerate differences) and the resulting prejudices, the pendulum swung far away to the other side. The answer to unwarranted supernaturalism is the tendency to rationalize everything and to level it down to the natural; to explain

away God's direct action; to lean to law and system, and away from grace and the freedom of the Spirit; some even going so far as to deny the efficacy of prayer, the providential working of God, the personality of the Holy Spirit and His indwelling in the Christian. The reaction from false emotionalism is disregard and then a discountenancing of emotion, and making salvation a dry business-transaction, the following out of a process, the acceptance of a contract. Which leaves little room for conviction and godly sorrow, for joy and praise, for tears of contrition or shouts of gladness. The reaction against Hyper-Calvinism (which made man almost or altogether like a chess-figure pushed hither and thither upon the board of destiny by Sovereign power) was an extreme Arminianism, which exalted man's will and power of choice, and made him the author of his own salvation; which issues in a dead and hopeless religion, substituting instead of the wonder, love and praise (which the grace of God calls forth from humble hearts) an irreverent, self-righteous, arrogant dogmatism. The truth was never with any of these extremes. It dwells with the children of God, the little ones, who, not committing themselves to human creed or system, walk in the footsteps of Jesus and find their light in the word of God, and learn from it the various aspects of God's infinite revelation.

ISRAEL'S WONDERFUL DISTINCTION

At the opening of that section of "Romans" which sets forth God's dealings with Israel, Paul mentions eight outstanding points of privilege and distinction which mark the excellency of that nation.

"I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ, as concerning the flesh, who is over all, God blessed for ever. Amen."—(Rom. 9:1-5.)

Let us look at these eight great distinctions which belong to this marvellous people.

1. *Theirs is the adoption.* That is (as argument in Gal. 4:1-7 shows)—they were in the line of promotion to the status of sons, with all the privileges of sonship.

2. *Theirs is the glory.* Her glory was her God, manifested in the midst of her (as once symbolized by the Shekinah, the glory-cloud that rested upon the Tabernacle) and who shone out from Israel to other nations. For, though now "Ichabod" ("The Glory is departed") is written over Israel, it is still true that the knowledge of the true God springs from her. (John 4:22.)

3. *The Covenants.* All the covenants of the Promise were Israel's. As Gentiles we had no share in the commonwealth of

Israel, and we were strangers from covenants of the promise (Eph. 2:12); and even now are standing upon the root, and drawing upon the fatness of their olive-tree. So declares Christ's inspired apostle. (Rom. 11:17, 24.)

4. *The giving of the Law.* To them God made known His righteous statutes, commandments, and ordinances, indeed the whole of the Old Testament revelation. "He hath not dealt so with any nation." (Psalm 147:19, 20; comp. Deut. 4:32-36; and Rom. 3:1, 2.)

5. *The Service of God.* They were the priestly nation, who alone of all the nations of the earth had access to God; to whom alone He committed His worship and service.

6. *The Promises.* Many and great were these—promises of God's care, chastening, keeping, restoration; as to land, inheritance, exaltation, and blessing that should flow out to all the world.

7. *Theirs were the fathers*—to wit, Abraham, Isaac, and Jacob, whom Jehovah loved, and to whom He made promises, and with whom He concluded a covenant regarding their descendants. (Deut. 4:37; 7:7, 8.) Even now and yet, they are "beloved for the fathers' sake." (Rom. 11:28.)

8. *Finally—of them, as concerning the flesh, is Christ,* "who is over all, God blessed for ever, Amen." As to His humanity He is directly related to them. He is the kinsman-Redeemer and Avenger, the Goël, to all our race, but especially Israel's.

These are the excellencies of that magnificent people which Paul sorrowfully recounts. Notable, too, is the fact that he ascribes those things to them in the present tense, as belonging to them *now*, (comp. Rom. 3:1, 2) although for the time Jehovah hideth His face from Jacob, and they are, as a nation, outcast and rejected because of their unbelief. What God has yet in store for them he tells us in Rom. 11. In all our estimates and judgments concerning the tragic Jew of our day we do well to consider the things the apostle says concerning them. May it be that by the mercy shown to us, they also may now receive mercy! (Rom. 11:31.)

THE MISTAKE OF THE JEW

That the Jews made some grave and fatal mistake somewhere in their interpretation of their prophecies is, I think, generally known and understood. For it was "because they knew him not, neither the voices of the prophets which are read every sabbath, they fulfilled them in condemning him." (Acts 13:27.) Which is not (as some think) an argument for leaving the prophecies alone, but rather for a more earnest and faithful study of them than we have accorded them. It certainly disproves entirely the idea, voiced by many today, that the prophecies are unimportant, and so far as our salvation and Christian life is concerned, superfluous.

But just what was the nature of the Jews' error, and how did it come about? It was not by any means due (as some

have thought) to their literal acceptance of what the prophets taught. They never went astray when and where they took their prophets at face value; but rather because they did not believe *all* that the prophets had spoken. (Comp. Luke 24:25.) Like ourselves, they were prone to pick out of their scriptures what they liked and what suited their own notions, and to reject or explain away the rest. That is not only a bad principle, but a sure way to miss the truth. Like a certain apostle they were ready enough to build tabernacles on the mount of glory, but they balked at the vision of the Cross. They would have hailed with delight a Messiah of earthly glory, but they did not want one that was despised and rejected of men, smitten of God and afflicted. They rejoiced in the predictions of Israel's exaltation and blessing; but they overlooked the grave warnings of doom to the unfaithful nation. Yet the same prophets, sometimes on the same page, foretold both alike. Their vanity and prejudice blinded them to some of the aspects of God's truth, and made them grasp eagerly at other portions.

Summing up briefly, this was their mistake concerning their kingdom-promise, that they thought:

1. That it would be theirs on the mere ground of fleshly descent and nationality. The prophets showed that God would not give them the promise on that ground alone.

2. That the kingdom would be a merely earthly supremacy and sovereignty—aided by Jehovah, no doubt, but obtained and maintained by human force and political power. The prophets contradicted that.

3. That this kingdom could be attained by them under natural human conditions.

What they failed to see was that the promise was not to an unrighteous but to a righteous nation; not to an unregenerate but to a regenerate people; not to a fleshly but to a spiritual Israel; not on the terms of the old but under the provisions of a new covenant; and not by merit of their works, but by grace through faith. All that did the prophets set forth, and in no uncertain words.

Moreover they were given to understand that the kingdom, as to its origin and power, was not to be earthly but heavenly; not natural, but supernatural; not carnal (i. e., by the power of the flesh) but spiritual; not of worldly principle but of Divine.

Yet—and this is the side which *we* are prone to disregard—the word of God showed just as *clearly* that the kingdom promised them was to be an actual kingdom upon the earth; real, not mental, or merely "spiritual"; not figurative, but existing in outward, concrete manifestation; fulfilling faithfully all the prophetic promises and descriptions.

The Jew saw only what he wanted to see. (Judge him not harshly, for *we* have exactly the same propensity along the line of *our* predilections.) The idea of national glory appealed to him; and his pride fed on the idea of racial pre-

eminence and supremacy. The demand of righteousness and spirituality he did not notice, for he relished it but little. The warnings, so frequently scattered through the scriptures that in the event of their disobedience God would turn them down and show favor to others, they did not seem to grasp. Nevertheless God said these things, and what He says He does. But this also did God say and foreshow, that, in the end, to Israel, the nation disciplined, broken, repentant, believing, regenerate, an Israel radically changed and renewed, would come all the fulfilment God promised them. Through their acceptance of Jesus Christ their Lord and Savior, and only so, is their promises and glorious destiny to be realized.

* * *

"LORD, IF THOU WILT THOU CANST"

These were the remarkable words of that leper who came to Jesus as He descended after the Sermon on the Mount. (Matt. 8.) It has long been understood that the Lord's miracles of healing had a parabolic meaning. The various diseases portray, each in its way, the deadly work of Sin—not necessarily the afflicted one's own sin (though sometimes even that), but the sin that works in fallen humanity. Thus blindness sets forth sinful man's inability to see; deafness, the inability to hear; lameness and palsy, the general disablement that sin produces; and so all the way down to death itself, the final result and wages of sin. The Savior's power over these effects show forth His ability to deal with sin itself, which is the cause of all. It is not hard to see what leprosy represents. Here is a vivid picture of *the defilement* of sin; not a defilement that could be washed away like the ceremonial pollutions, which required only a bathing of the flesh, but a deep defilement that permeated the whole body and being, and contaminating everything it touches; and a disease at once loathsome, incurable, contagious—a perfect type in these respects of sin. The leper must wear a distinguishing bandage across his face, and when too closely approached, must cry out, "Unclean! Unclean!" Hence, too, the healing of leprosy is always referred to as "cleansing"—the same word which David used in his penitential psalm: "Cleanse me from my sin." (Ps. 51:2; comp. 1 John 1:7.)

Now this leper came to Jesus—knowing quite well his hopeless state; yet convinced of Jesus' power to heal him. If He *would!* There may have been many reasons present to the leper's mind why Jesus would have been justified in refusing to heal *him*. Nevertheless he goes to Jesus, and falling down before Him he cries, "Lord, if thou wilt thou canst make me clean." Will He? If not, it would be only right and just; but if He would—*He can.* And Jesus would. He put forth His hand and touched him, and said, "I will, he thou made clean." And straightway the leprosy departed from him and he was made clean.

We must not suppose that this leper was a good man, and that the Lord Jesus, in recognition of his desert, healed him.

Many would reason like that. More than likely, however, this leper was *not* a "good man"; but whether he was or not does not enter into the matter at all. The Lord Jesus healed the leper on the simple ground of his faith, which prompted him to come to Jesus for healing. If we knew our condition as the leper did; if we wanted as earnestly to be cleansed as he; if we believed as firmly as he that Jesus can; and if we came to Him in the only way in which we can approach Him today, that is, in the way of the gospel—would He not receive us because of our need and because of our faith, and cleanse us as He did that leper?

SICK OF A FEVER

Some afflictions were of such a nature that they who had them could not themselves come to Jesus or appeal to Him for help, but others had to bring them to the attention of the Lord. Of such was the case of Simon's wife's mother who "lay sick of a fever"—a "great fever," as Luke the beloved physician reported. So, when Jesus came into the house, they tell Him of her. Then (it says) He saw her, and He touched her hand, and the fever left her, and she rose up and ministered unto them. This, too, has its deeper application. There are fevers that seize upon men—wild passions, overmastering impulses and desires, all-consuming ambitions, that exclude all possibility of thought of God or Christ or salvation or the Hereafter. No man under the influence of such baleful inward fire can think, nor could nor would appeal to Jesus for help, bitterly though he needed it. The only hope for that kind lies in intercession. Favored indeed is such a sinner if he has a friend, a Christian, who can plead for him, and who will carry his case before the Lord, nor give up till he has obtained help for him.

At the touch of Christ's hand the fever was gone. Sweet rest of mind and body came, release from the tension and the never-ceasing whirl of irrational thoughts that ran through the inflamed brain. The night-mare of fevered dreams had vanished with the dawn of the healing. And now—"she rose up and ministered unto them." There can be no service, nor ministry till the fever is gone; but freed from the torments of sin, the redeemed soul does in loving gratitude give itself to the work of Christ.

WINNIPEG SONG REVIVAL

The compiler of "Great Songs of The Church" is scheduled to conduct Song Rally, at Sherbrook St. Church, Winnipeg, Canada, on Friday night, June 16, remaining over the Lord's Day, June 18. Accompanying the compiler on this Itinerary (besides his wife) will be Brother and Sister John T. Glenn, and daughter Jane. The Glenns, soprano, alto, and bass, complete a quartet that some have regarded as unusual. Their part, however, is chiefly to support singing of the various parts in the midst of the congregation.

The Winnipeg church has planned "big doings" over the week-end. The congregations of this district have been invited to the Friday night Song Revival, the Picnic Saturday, and for the worship and preaching Sunday morning and night—with singing again after the Sunday night gospel meeting.

NEWS AND NOTES

Sellersburg, Ind.: "Truly a paper that adheres to its motto, 'Speaking Truth in Love' is 'Fit to hand to a friend,' whether saint or sinner. Word and Work is just such a paper and it gives me pleasure to be able to send you this list of new subscribers."—M. G. Wells.

Midland, Pa.: "I wish I could attend your church all the time. I certainly did enjoy the services the short time I was in Louisville. And it helps me to know that you and the rest of my friends in the church are thinking of me."—Maryland C. Hand, to E. L. J.

Marion, N. C.: "I am so proud of my 'Great Songs of The Church.' I have sent each one of my daughters one, and here is another order for one to my niece for her graduation present."—Mrs. M. N. Elliot.

Burr, Ky.: "We closed at Burr on May 13. Will go to West Virginia tomorrow. Three were immersed."—J. D. Phillips.

Toronto, Ontario: "Meeting here good; crowds are small but good for Canada and these times perhaps. Pray for us."—H. N. Rutherford.

(Later) "I enjoyed my visit to the good church at Strathmore Blvd., Toronto. There are some choice saints in the church and I learned to love and appreciate them. I found them very responsive and warm-hearted, contrary to all impressions of the Canadian brethren received from preachers of past labors among them that had expressed themselves to me."—H. N. R.

Flat Rock, Mich.: "Bro. E. E. Wallace of Flint, Mich. is to be with us in a two week's meeting beginning May 14th."—J. Ray Chamberlin.

The useful "Scripture Index" (to the 1938 volume of **Word & Work**) which appears in this month's paper was prepared by J. R. Chamberlin of Flat Rock, Mich. It should be placed with last year's papers. It will be found, together with Index of topics, in the 1938 Bound Volume; price \$1.50.

Covington, Ky.: "I have been reading the April issue of the Word and Work and have read and re-read the article 'John Three Six-

teen.' I want to tell you how very much this magazine has meant to me each month. I have read every word in every issue."—Lorinne Stigall.

Marion, Ohio: "We miss the Bible School so much. Must have the Lessons anyway, so please send us quarterly for the rest of the year."—Amanda Decker.

Salt Lake City, Utah: "Our place of worship is in the Belvedere Hotel. Place well known to any one in the city. Visit us when going through."—G. H. Patterson.

Oakdale, La.: "I always await anxiously for the Word and Work as I enjoy reading it very much."—John R. Burgess.

Abilene, Texas: "I understand that Bro. Boll is coming here for a two week's meeting shortly and I am looking forward to this, knowing that we will receive a blessing from his sermons."—Alex Largent.

Ocean Park, Calif.: "Wish we could have been at the Sellersburg Song Rally, but know you had a good meeting. We were there in mind if not in body."—Bertha and Elmer Lamaster.

New Orleans: "I recently baptized a blind Catholic here no longer blind spiritually, who is now so eager to enlighten others whom he knows and feels for, and betrays signs that the Lord may be picking him out for a service and demonstration like unto 1 Cor. 1:27. That would be marvelous in our eyes.

"Hope to be permitted of the Lord to respond to invitation to speak at P. C. H. S., Louisville Commencement, and then to spend a couple of weeks in those parts, serving as He permits.

"We were visited by the Shew-makers on their way to points in Georgia and Florida. They are deeply interested in the Lord's work in their chosen South African field, and eagerly look forward to July 5 as embarkation day. We were left in no doubt as to their full consecration to Him who died for all and whose Gospel is for all. May their travel money be forthcoming."—Stanford Chambers.

Los Angeles: "J. P. Sanders of Nashville, Tenn., preached the first

sermon in the new \$40,000 plant of the Vermont Avenue Church on April 27, to an audience of over six hundred people including twenty-nine gospel preachers. Dedication of the new building was held on April 30. Eight hundred and twenty-five people were crowded into the building while others had to be turned away. This was the largest gathering at one of our services ever to be held west of Abilene, Texas. The meeting closed on May 7, with thirteen having been baptized, two restored and three by membership. The preaching of Bro. Sanders and the singing of R. N. Squire may be expressed by the results."—Jimmie Lovell.

Oakland, Calif.: "In August last we began the church work here in metropolitan Oakland with about forty members. Since then our list shows we have added about forty more to our membership list. Several by baptism and several by membership. Recently we purchased a splendid church building located in a district ideal for the best growth of the church. Since moving into the new permanent home of the church, attendance at almost every service of the church has increased by 50%. All are greatly encouraged and the future prospects are very bright for the Cause of our Lord in this city.

"The Oakland church, and the other four churches of the Bay Area sponsor a Radio Program from 8:30 till 9:00 each Sunday morning over KRE (1370 k. c.). We are told that one can get KRE at this hour of the morning much more easily than at a later hour of the day. All in northern Cal. who have tried to get KRE at a later hour and failed are urged to try again at 8:30.

"A warm reception awaits you when you come this way at the new Oakland church, 3855 Whittle Ave., Dimond District."—Ralph G. Wilburn.

Marion Haines sends \$1.00 on Fox travel fund and writes: "I consider Brother and Sister Fox to be among our most spiritual and zealous missionaries and shall be pleased if you will notify me of every such need in their work as the present one, that I might have an opportunity to have some part in their good work."

Pine Bluff, Ark.: "Sample copies received and examined. But I cannot tell if you represent some religious group (denomination) or are independent. Will you please send me a brief, but not-too-brief statement as to what you stand for? Thank you."—Mrs. Inez M. Kasiah.

Good! We are pleased that readers of this magazine have been unable to connect us up with any sect.—Pub.

Jonah Skiles was in a meeting at Chestnut St. mission, Louisville, with John T. Glenn leading the song service. A. C. Reader, one of the elders of the Portland church, is the regular minister at Chestnut St. Several added, 4 by baptism.

The good brother in Texas, who gave up cigars to send the W. W. a club of new names each month, has lately sent an extra gift of \$7. He earns but fifteen or twenty dollars per week: yet some of us think we are giving!

Last month's sales of "Great Songs of The Church" were the heaviest for the month in the history of the hymnal, that is, since issuance of the first edition, eighteen years ago.

Louisville, Ky.: "Thank you very much for the copy of your sermon on John 3:16.

"I have passed it on to friends who needed the message, and I want you to know how very much I appreciate the copy of such a wonderful treatise on a most glorious subject."—Mrs. E. S. Watson.

Brother Boll has assisted Jack Hampton in a short meeting near Madison, Ind. Two baptisms.

"Highland church, Louisville, brings in a visiting preacher regularly on third Sundays—usually some unusual and outstanding man. A number of the very best have been with us this year—preachers, teachers, missionaries."—E. L. J.

The Indianapolis "Unity Meeting," May 2, 3, was at least a big one. The preachers who stood up to be counted numbered 148, and probably many were missed. It has been reported that the Register showed 196. Of course, there were hundreds, besides the preachers. Some estimated Wednesday night attendance at 800 to 1000. All the speakers took their assignments except two who were hindered by ill-

ness. See fuller report by D. C. J. in this issue.

Brother Jorgenson's West Coast Song Itinerary begins July 4. See announcement of the earlier trip to the North on page 122.

The following announcement comes to us in the form of a printed leaflet:

"Would you like to read a clean religious monthly magazine devoted exclusively to the restoration of primitive Christianity? If so, read **The Truth**.

"**The Truth** represents no faction, nor dogma. It stands unflinchingly for 'the faith once for all delivered to the saints,' Jude 3. It has no personal quarrel with any one. No personal reflections are allowed on its pages. It is an open forum, which rejects no article because it does not harmonize with the views of either its Editor or Publisher.

"**The Truth** is edited by J. D. Phillips, Foster, W. Va., to whom all articles and reports should be addressed; and published by A. H. Pinagar, 3564 Faxon Ave., Memphis, Tenn., to whom all subscriptions and contributions should be addressed. The subscription price is 50c per year."

From Chattanooga: "From April 18 to 26 I was in a meeting in Chattanooga Tenn. I was invited by a small church meeting at 612 Cherry Street. Our night meetings were in the Court House. We had splendid attendance under the circumstances, and the fellowship was fine in the meetings.

"My messages were appreciated by the congregation, and by others who attended the meeting. All seemed strengthened and encouraged by the services. One day I conducted the devotional exercises at the Central High School, and spoke to two Bible classes being daily taught there.

"The same group meeting at Woman's Country Club, 612 Cherry Street, report good spiritual services. Howard O'Neal is the principal speaker, and Ed Hill the song leader. This church welcomes all faithful brethren into their assembly. Their aim is the restoration of New Testament Christianity.

"Here in Johnson City, I baptized one and one came from the Christian church recently.

"Our meeting, to be conducted by J. R. Clark and Robert Boyd, begins here June 5. We are expecting a splendid time with this combination."—E. H. Hoover.

We can always place "gift subscriptions" where welcome and needed, if any wish to send. The following will serve as an example:

"Fenwick, Ont.: I am sorry I cannot send subscription price for W. W. Five years ago my wife took sick and has not done a day's work since. I am caring for her and am home alone, almost unable to work myself. We have but little yet for the rest of our days. We had been married 54 years on April 2, 1939; wife is 75 years old and I am 77. Am preaching some yet but mostly to the Indians at the reserves. It is a good, great work too. I have gathered and given them about 4 tons of relief clothing a year for the past 8 or 9 years. Bro. Trindle, our Indian evangelist, died last November, so we now have another—unproved as yet; don't know whether he will do the same good work. They are at Dallas, Man., Canada. Sister Trindle is in a very needy condition if any want to encourage her.

"If you have occasion to write, I should like to know where Brother Daniel Sommer is and how he is.

"With best regards and awaiting the glorious return of our Lord."—C. B. Reese.

Louisville: "Brother E. L. Jorgenson just closed a very successful week's meeting at the Ormsby Ave. church, beginning Sunday evening, May 7th. There were five baptisms.

"The preaching was on a high plane, and in the spirit of love; and was received with appreciation throughout the church. We feel strengthened and inspired to press on to greater things for God. May the Lord continue to bless Brother Jorgenson, the Word and Work, and Great Songs of the Church."—S. L. Yeager.

The "List of Preachers" for 1939 is now ready. Preachers and Song Leaders in U. S. A. and 14 foreign countries. Nine orphan homes, one home for the aged—ten schools operated by brethren, twenty-three periodicals. Also, list of churches in some larger U. S. A. cities. Price 50c. Order from Firm Foundation, Austin, Texas.

NEW ORLEANS PRAYS

Stanford Chambers

This writer considers himself a missionary, and this field a missionary field. So do all who know it. Among those outside who know the needs of this field is Frank M. Mullins, who has held meetings here and at various other points in South Louisiana, and on whose heart the Lord seems to have laid a burden concerning the field—so much so that he is prayerfully considering whether the Lord would not have him join the forces few in number already working therein. A number who have long been praying for the Lord of the harvest concerning the dearth of laborers here are now praying particularly to the point of His transferring such a faithful servant as Brother Mullins is known to be to this part of His harvest. We find that all Brother Mullins needs assurance on is as to its being the Lord's will, to the doing of which he is committed. As to that, we would not have it otherwise; but at the same time, we feel that it would certainly be His will.

However, the New Orleans church is not able to bring him, nor is any other in the field, nor indeed all together—and carry on the program already (weakly) going on. This fact forces another item into the praying, and we would not have it so. But we have to choose between letting those who pray according to Matt. 9:38, the missionary-minded, know the need and give them the opportunity of praying and of fellowshipping the work, or, for lack of men and means, letting the harvest in this vast home mission field continue going to waste. The price of this latter course is too great (and there is much to answer for on this line already), and so we choose the former. And now, behold! you know, for we have told you! When you have talked to the Lord of the harvest about it, then say what you wish to say to us. We'll be listening.

1129 Seventh St., New Orleans, La.

THE MORE EXCELLENT WAY

W. J. Johnson

"Faith working through love" (Gal. 5:6) is the distinguishing mark of "the most excellent way" (1 Cor. 12:31—13:13) for brethren "to keep the unity of the Spirit in the bond of peace." (Eph. 4.) So if we diligently observe it we "walk in love." (Eph. 5:2), "speak the truth in love," (Eph. 4:14), are "built up in love" (Eph. 2:16), our "hearts are knit together in love" (Col. 2:2) and we "follow after love" (1 Cor. 14:1) in all things, thus "proving what is well pleasing unto the Lord" (Eph. 5:10). Truly love is greater than faith and hope even in this life.

1320 Elliott, Alexandria, La.

Watch the tab on the envelope in which your paper is mailed. The date shows your expiration date, month and year.

IS IT I, LORD?

J. H. McCaleb

"Now when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?"

Explaining things away does not belong to the magician alone. When it comes to making some things disappear, most of us are magicians. We do not like to admit our failures. We are anxious to cover our mistakes. Our chief worry seems to be that some one will find out.

This great concern about having ourselves uncovered leads to much subterfuge. If a mistake is found, every effort is made to shift the responsibility. Sometimes wrong is made to appear as right, error as truth, and even hatred as love.

The approach to the problem is wrong. It shows first that the problem has not been analyzed at all. The objective is not to cover up the wrong but to eliminate it. To eliminate wrong, one must first recognize it. He must be willing to see the mistake in all of its blackness. He must admit his guilt. He must want to know the truth about himself.

Contrast the spirit of the eleven with that of the one. At the last supper Jesus declared that one of those present would betray Him. All asked, "Is it I?" One covered his sin by an appearance of innocence. The eleven bared their hearts in deep concern. They are anxious to know whether by some chance they had betrayed Him whom they loved.

The spirit of the eleven is the spirit of the Christian. His chief concern is to be right with God. He is willing to bare his heart to correct it. He prunes constantly the evil thoughts from his mind. His objective is righteousness, integrity, and honor. He condones no evil in himself. His every action is bared to the sun-light of God's perfection.

Have we the heart of Judas, or of the eleven?

OUR CONFLICT

The conflict of Israel was with living men on earth, while that of Christians is with wicked spirits in heavenly places. In order to enjoy their possessions they had to fight for them, and so have we now. There is no such thing as enjoying the heavenly portion of the Church without conflict with the enemy, and that is the reason why so many do not enjoy it. If the Christian does not enter into his full heavenly portion here below, it is because he is occupied either with himself or with the world, or some other idol of the enemy, and then he cannot enjoy it. The great object of Satan is to hinder our enjoying, tasting, and living in our heavenly blessings in Christ.—William Kelley.

Love the truth or else be deceived by the "strong delusions" which are to flood the world, and even now flooding it. Don't be neglecting your Bible. No worse folly.—S. C.

GRACE AND OBEDIENCE

R. H. B.

In discussing the distinction between Law and Grace, and Grace and Works, we are in danger of reacting against extreme positions, and of being carried to an opposite extreme. We are prone in our preaching to stress man's part, and the "conditions of salvation" just because we have seen that ignored and denied in the religious world about us. But we are in peril now of stressing those neglected features of God's truth until there is no longer any difference (in principle) between our preaching and the teaching of the Law, which Moses summed up in the words, "He that doeth the righteousness which is of the law shall live thereby" (Rom. 10:5)—a principle essentially opposed to salvation by faith. (Gal. 3:12.) In that sort of teaching the perfect freeness of the grace of God and the full, free forgiveness and salvation are lost sight of; and the consequent love, joy, and peace are lost. We may come to think that salvation is a sort of fifty-fifty proposition; that we do our part and then it is up to God to do His. That position is fatal to the spiritual life. The principle so adopted pursues us with its curse throughout our days. We begin to feel that our hope depends wholly and always on how well we come across with "our part"; and our part is of course the requirement of the Christian life—a requirement that grows and becomes more impossible as we strive to perform it. Duties multiply; our sense of failure and condemnation increases. Under its burden some of us drop down and decide we will just "do the best we can," and go along hoping for the best, but down in our hearts expecting the worst. Some give up entirely. Some make great efforts and swing back and forth between self-exaltation and despair. None are happy. All this is due to fundamental misconception of the gospel. It is well worth our while to look into the matter.

If Christianity is but another law, are we not doomed to begin with? For if it is only a new law that we have—why, the old was all-sufficient for ministry of death and condemnation. That law was holy and righteous and good; and therefore worked wrath. For the law is spiritual; but we were carnal, sold under sin. What use have we for another law, and one even stricter than the one we had? The old law brought men into a spirit of bondage unto fear—what better thing have we under the more exacting responsibility of the Gospel? Here we need a knowledge of the distinctive features of the gospel—*the Grace of God*.

What then is grace? It is favor from God. Its essential point lies in this, that it is *free, undeserved, unmerited* favor. God justifies the *ungodly* (Rom. 4:5); hence justification is by grace. If a man were (or could be) justified by law, his justification would be because of his worthiness, and a matter of just due. Grace could not enter into that. The man who would attempt to be justified on such a plan makes void and aban-

dons the grace of God as the ground of his salvation. (Gal. 2:21.) The same is true of meritorious works. The man who would be saved on the grounds of his good works cannot be saved by grace. "To him that worketh the reward is not reckoned as of grace, but as of debt." That would exclude grace. For "if it is by works it is no longer by grace; otherwise grace is no more grace." (Rom. 4:4; 11:6.) To the extent that the salvation is obtained by works it is not of grace and cannot be. God never mingles the two principles. When the king found a servant who owed Him ten thousand talents, He proceeded against him according to law. But when the servant appealed for mercy, the King freely forgave him the whole debt. He did not let him work and pay off what he could of the debt, and then forgive him the rest. God never does that kind of thing; He holds you up to everything; and if He forgives at all, He forgives you all, freely. You may count on that and take your choice.

It becomes evident at once that if we are saved by grace at all we are saved by *grace only*—not by grace plus something else, but only by grace. Otherwise it would not be by grace at all. There may be (and indeed there is) something we must do to *apprehend* that grace. It is impossible to bestow a free gift upon a man unless he takes it; and if there is a God-appointed way to take it, thus must it be taken. But that is merely the acceptance, and contributes nothing toward the gift, nor does it pay for it or procure it. The things a man may have to do in order to receive a gift of God's grace do not rank alongside with the grace as a procuring cause of the gift. It would be a great mistake to class those things so, and would come very near making grace void. Our salvation is either wholly and only and exclusively by grace, or not by grace at all. If we compensate Him at all for our salvation by anything we give or do, it is no longer His free gift of grace. And God will have nothing of the sort.

If then we are asked what it is that God demands of the sinner the answer is, simply, *faith*. The reason God demands just that and nothing else is that faith is the one, only thing that is non-meritorious. "Therefore it is of faith that it may be by grace." (Rom. 4:16.) "By grace have ye been saved through *faith*; and that (that salvation) not of yourselves: it is the gift of God; not of works, that no man should glory." (Eph. 2:8, 9.) By this we see clearly that what is by faith is also of grace. Faith affords no ground for boasting. For faith is reliance upon another. It is in very nature a giving up, a surrender and submission, a looking to another for help. When I put my faith in a guide I acknowledge thereby my inability to direct my own way, and my entire dependence on the guide. When I put my faith in a physician, it is the expression of my need and helplessness. To the extent that my faith is whole-hearted and unreserved, I abstain from all self-effort, and yield myself entirely to the helper I trust in. So is our

faith in Christ. It is set in contrast with any and all attempt to attain to salvation by means of our own works and effort. "Now to him that worketh the reward is not reckoned as of grace, but as of debt; but to him that worketh not but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." (Rom. 4, 4, 5.)

But it is just as obvious that in every case faith will do something. That is the essence of faith. If I have faith in a guide, I will unquestioningly follow him. I will not try to make a way or find a way myself. Where he leads me I will follow. If I trust in a doctor, I submit to his directions, I take his medicine, I obey his orders. I do not try to cure myself; I leave it to him. These illustrations may fall short, but they do illustrate. If I believe in Jesus as the Christ, the Son of God, my Lord and Savior, I give myself and whatever I know or have—my wisdom, my righteousness, my power, in fact, myself. He alone has made the perfect atonement for me; only He can cleanse me from sin, can make me a new creature, can sustain me, can save me. For all this I look to Him, and to Him alone. The ground of my faith is that He is God's salvation, God's beloved Son, who died for me and rose again, and is able to save me to the uttermost. (Heb. 7:25.) Therefore I obey Him implicitly. It is by such a faith that I am saved. And it is by faith that it may be grace. (Rom. 4:16.)

Again it must be clear that when it is said that we are saved by faith, it means that we are saved *only by faith*. If faith does something (as it always will and must, if it be true faith) that does not alter the matter: it is still faith and only *faith* that saves us; faith that works, it is true, but simply faith; not faith plus something else, some other thing which is not faith super-added, but faith, purely and only. The things that faith does, (the acts of obedience of faith) are not to be co-ordinated with faith, and ranked alongside of faith in the same category, as if we were saved by faith plus something else added besides. We are not saved by faith, plus repentance, plus confession, plus baptism; but by faith—a faith that repents, confesses, leads to baptism, but just that faith, that *sort of* faith, and nothing else. It is a grave mistake to rank the steps of faith alongside with faith, as equal and joint cause of salvation. These things are not co-ordinate with faith: they are sub-ordinate. They come out of faith if that faith be real. If one should reply that Christ says, "He that believeth and is baptized shall be saved"—that is a mode of expression parallel with "love God and keep His commandments." It does not mean two different things, but one thing: "for this is the love of God that we keep his commandments." For the true love of God alone can keep his commandments: and any obedience divorced from the love of God is not to be thought of. So faith also obeys implicitly, because it is faith; and if it did not so obey it would be shown to be defective, or not faith at all. It is the true faith that saves; and though it

involves the obedience, it is still only *faith*.

Examples of saving faith and its manifestations in obedience are many. By faith Noah wrought to build the ark to the saving of his house. By faith Israel in Egypt sprinkled the blood on the doorposts; and the angel passing over saw not only the blood but also the faith that put it there. By faith the walls of Jericho fell down after they were campassed about seven days. Those walls fell by faith; and they fell by grace—for wherever faith is, there grace operates; and where these are, there is no room for man's boasting: all the glory is the Lord's. In the New Testament, the blind man of John 9 must indeed go to Siloam and wash; otherwise he shall never receive his sight. Yet it was not by virtue of his own act, nor by the water of the pool of Siloam that his eyes were opened, but by the power and grace of the Lord Jesus Christ. Thus also it is not the act of baptism (as though that were anything in itself) but by the grace and power of the Lord Jesus, and through faith, that the baptized one has remission of sins.

It is supremely needful to stress that which really constitutes our salvation: the cross of Christ, the love which at infinite cost provided the salvation; the perfect freeness of the grace; and that it is by simple faith that we lay hold of all God's gift. Otherwise our proud hearts will forever plume themselves on what *we* have done. For the natural tendency of our perverted minds is to glory in works and to trust in what we have done or are doing, as though it were by something of our own will-power and goodness that we had attained to salvation. We are nothing—only lost souls, dead in trespasses and sins. We can do nothing—only flee to Jesus and rely helplessly on Him. As for the baptism—it is in no sense a work: it can barely be called an act. God would not let man baptize himself, lest he might think he had done something. Another must baptize him; he can but yield himself to be buried and raised. It is not by any efficacy of the water, or by the sacramental virtue of a rite or ceremony, but purely as His appointed expression of faith that baptism is at all valid with God. But thus it is valid and indispensable.

As we were saved by grace, so do we stand in grace, all our Christian life through. (Rom. 5:2.) We are established in a new relationship with God. As law could not justify, so neither can it sanctify. We are no longer under bondage again unto fear, but we have received the spirit of adoption, whereby we cry, Abba, Father. (Rom. 8:15.) Sin shall not have dominion over us, for we are not under law but under grace. And His grace is always sufficient for us, for His strength is made perfect in weakness, that the glory and praise may be His. Out of that root alone springs the true Christian life, its love and joy and peace and hope, its good works ("faith working through love") and perfect confidence and eternal good comfort (2 Thess. 2:16)—that according as it is written—"he that glorieth let him glory in the Lord."

SELF WAS LOST

Yes, self was lost and a new personality had now taken possession of us, body, soul and spirit. We assumed a new responsibility, felt a new obligation, realized a new freedom, tasted a new manna, and were impelled by a new sense of duty we never had felt before. It was just as if we had heard our Savior say, "You are bought with a price, and from now on you must go forth into the world to make the Father's business, and to enter into a full partnership with the Father and with His Son, Jesus Christ." (1 John 1:3.) It was the great apostle to us Gentiles who said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Yes, old Saul of Tarsus had been put to death; that old church-disturbing Jew, that old selfish, murderous *self* was *lost*—for it had been crucified—and a New Spirit was living in the body of the former Saul of Tarsus. It was Jesus who said, "Ye must be born again"; and it was Peter who said, "We have been born again by the word of God that liveth and abideth forever." So among other things that we found in that new relation to God—we found that life was larger, and fuller, and sweeter, and more satisfying than we ever had experienced before. Brother and Sister Christian, I wonder if you still find it so—I wonder! Has anything come up that Jesus does not mean to you what He once meant? If so, you are not blaming Jesus, are you? Do you not think it may be a change in your heart? Search your own heart, for Jesus is the same yesterday, today, and forever."—H. H. Adamson, in *Vinewood Reminder*.

THE COMING KING

There are many persons who hear restlessly of the kingdom of Christ, professing always to like something touching more upon the immediate need of the soul. Though the cross is the only resting-place for the sinner, the kingdom is what cheers and encourages the saint in his path of faith and patience. The Lord Jesus Christ has not yet taken the kingdom in the sense of the world-kingdom. Having been rejected and crucified, He is gone above and we wait for Him, suffering meanwhile. But the day fast comes when it will no longer be tribulation and patience, but power and glory. All will be brought under subjection to Christ and He will reign for ever and ever.—William Kelley.

The underworld is the source of entirely too much of the supply of entirely too many Christians. The underworld supplies the words to curse men and reproach God. Never the words with which to worship and praise. The underworld supplies the booze, the cards, and the music for the bulk of the entertainment; most of the pictures and actors and actresses of the shows; likewise the bulk of the reading.—S. C.

THE INDIANAPOLIS UNITY MEETING

D. C. J.

About two years ago, small conferences between brethren of "churches of Christ" and of the "Christian church" were held in various places with the result that a general meeting was called for Detroit a year ago. This was largely enjoyed. Newspaper and other reports gave it wide publicity.

On May second and third, just past, there was held the second of these general meetings in the interest of better understanding and ultimate re-union of Christians much too long alienated. Englewood, fifth largest Christian church in the U. S., well entertained the gathering in which were persons connected with the *Christian Standard*, *Apostolic Review*, *Christian Evangelist*, *Gospel Advocate*, *Christian Leader*, the *Scroll*, *People's Bible Advocate*, and other papers with an attendance of preachers from over a wide area reported variously from 148 (count) to 196, with many who were not preachers. Bro. O. A. Trinkle, host minister, explained that the organ and piano were locked out of courtesy to us and indicated what some had understood was the plan of both the meetings—that the gathering was not to be a debating affair; but the issue of instrumental music was brought forward by a number of speakers and resulted among other things in eliciting some very fine sentiment from Christian church brethren against agitating for the organ among the churches not using it. Along the same line were expressions in the Louisville Christian church ministers' monthly meeting when they received a report of the Indianapolis gathering. One prominent "Christian preacher" was ashamed of a minister who would invade a non-organ church and work for its introduction. Bros. Dean Walker, E. W. McMillan and H. Leo Boles presented able papers. Bro. F. D. Kershner, of Butler University, with perhaps more degrees, and more experience in higher education than any other person present, beautifully demonstrated by his short address that simplicity is not inconsistent with greatness. As it was the outgrowth of his thinking while awaiting the anaesthetic for an operation which he thought would likely end his life, it was a matter for most careful consideration. We recall able addresses by Bro. Claud Witty, Daniel Sommer, and A. M. Morris of the "conservatives", and by Bros. T. K. Smith, James DeForrest Murch, and Edwin E. Errett. Ripe old age was well represented with Bro. Sommer in his 90th year (and well respected by both sides); two brethren in their 91st year (Bro. Whiteman, of Detroit, led one of the hymns), and a mere boy of 94, not looking nearly so far advanced. There were three sessions (with part-time open forum) of two hours or more daily. As two meals were supplied at the church, it was practically an all-day session for some, and doubtless much was accomplished in making and renewing acquaintances and coming to a better understanding between the formal sessions. There is apparently a

greatly changed attitude on the part of many Christian church ministers from that shown forty years ago. For example, there was the organ-using brother, locked out of a "conservative" house where he had been called for a meeting, who retired in such graceful fashion that soon the "locking" elder publicly apologized. Also another brother inquired of the conservatives if it would be all right for him to donate some preaching to the weak conservative church in his town, if he would not mention the organ. He was told that it would be—though fear was expressed that he might soon wish to speak in its favor, but a number of prominent ministers who do not believe the organ is wrong in worship have publicly and privately declared against agitating for it in places where it is not wanted. The singing was led by Bros. Frank C. Huston and E. L. Jorgenson, with some others called into this service. The vocal music was fine, so was the fellowship. So deeply has the unity movement fastened itself upon brethren that Bro. Trinkle said in the last session nothing would grieve him more than that the unity effort should cease now. Bro. Murch expressed the thought that small group meetings to deal directly with issues should be begun and Bro. Witty expressed his approval. The leaders in this present effort have seen that even able debators with all the advantages and safeguards of formal discussion over a period of many years were not able to unify the brethren and have been working to develop a situation where the definitely dividing causes could be profitably discussed and it is our desire that God may grant all concerned wisdom to act "like men" (1 Cor. 16:13)—*redeemed* men.

"IF THERE BE ANY WICKED WAY IN ME"

This prayer may issue in strange revelations. There may be brought back to you the memory of a long-forgotten quarrel, which has never been settled, and this may mean the writing of a difficult letter. It may mean the righting of an old wrong. In the instructions given with regard to the trespass offering in olden days, two classes of offenses were dealt with, and in each case emphasis was laid on reparation. In those offenses against God, the ceremonial pardon of sin came first, and afterward an attempt to undo the harm which the sin had done. In those against man reparation must be made first, then sacrifice.

You will know no kind of peace with God while there is any kind of bitterness against anyone else.—W. W. Martin.

Who is equal to life's load? But He who is Sinbearer is also Burden-bearer. Keep or get on praying grounds. You need Him, and you need Him now. "Steal away to Jesus." Prayer makes things different, because He is a living, loving Lord. And pride or stubbornness is a poor substitute for life, light, love and wisdom to be enjoyed in him.—S. C.

WERE THESE MEN SOUND?

A. Campbell: "No kingdom of this world has yet become a kingdom of Jesus Christ. . . . But till Jesus appears in the clouds . . . his cause and his people can never gain the ascendancy."—*Millennial Harbinger*, 1833.

Moses E. Lard: "At His coming the holy dead will be raised, the righteous living changed, and the Millennium will have set in."—Commentary, Rom. 11:15.

T. W. Brents: "If this does not express a literal reign with Christ for a thousand years, we know not what assemblage of words would be capable of expressing the thought." On Rev. 20:4-6.

J. A. Harding: "Jesus plainly shows that the faithful are to be made rulers." (On the parable of pounds.) He adds that it is "at time of his second coming."

L. F. Bittle: "This appearance of Jesus" (Matt. 24:9-50) "we identify with that of Rev. 19:11-21. His saints, already glorified with him, will come to subjugate the nations."

Robert Milligan: "Palestine will certainly again be restored to Israel for an everlasting possession."—*Millennial Harbinger*, 1856.

J. W. McGarvey: "When Israel shall have been restored to the land of promise, and the people shall all become believers in their own Messiah . . . they will be the most grateful people on the face of the earth."—*Christian Standard*, 1903, p. 696.

A. Campbell (concerning the Jews): "God has not kept them these many years for nothing. He will use them again."—*Millennial Harbinger*, 1849.

E. A. ELAM ON PEACE AND HARMONY

(Being a complete letter, dated at David Lipscomb College, Nashville, Feb. 14, 1925.)

Dear Brother Jorgenson:- Your last kind letter has just been read and I appreciate all you say in reference to peace and harmony. To this end I am working with all my power, with no desire or intention of making or countenancing any compromise between truth and error, or of making any one's opinion of the meaning of any scripture a rule of faith and practice for others. It is right and just to allow every one to state in clear and unequivocal language his own positions, and this every one must and will do if it is his desire to teach the truth. Then on the other hand, it is wrong for one to state as another's position that which another disavows. If these two things are not adhered to there can be no peace and harmony.

I regret to see a manifestation of a partisan spirit even in one who tries to teach the truth. Forbearance and long-suffering, gentleness and firmness, are better. To preach the truth ("thy word is truth") in the love of the truth is essential to unity and peace and salvation.

Yours fraternally, E. A. Elam.

THE GROWTH OF THE KINGDOM

R. H. B.

The Scriptures point forward to the time when "the earth shall be full of the knowledge of Jehovah as the waters cover the sea." It is implied that the kingdom will grow from small beginnings until it shall thus fill all the earth. However, the growth of the kingdom is not by a steady outward increase, but by a process of gradual development culminating in a crisis. There was at first the very small beginning: Christ and His little circle of disciples. Then the sudden leap forward on Pentecost, and phenomenal increase during the next few years. The scattering of the Jerusalem church (Acts 8:1) led to wider expansion. In the latter years of Paul's life the gospel had been brought within the reach of all the then known world, and individuals out of every nation had come to Christ. But this initial outward spread was followed by a reaction. Departure and corruption entered, and in the centuries that followed the true people of God were mostly an insignificant little struggling remnant, time and again almost swallowed up in the floods of worldliness and false and nominal religion. Those who are truly Christ's are until yet but a small contingent, known only to Him ("the Lord knoweth them that are his.") Nor does the future hold out any hope of great increase, much less of worldwide expansion. In fact the very opposite is predicted. The "mystery of iniquity" which all along has been working (though under restraint) will finally break through and triumph, to be put down only when Christ comes. (2 Thess. 2.) "In the last days grievous times shall come." (2 Tim. 3:1.) "When the Son of man cometh will he find faith on the earth?" (Luke 18:8.) "As were the days of Noah, so shall be the coming of the Son of man." (Matt. 24:37.) But all along a hidden development has been going on, and at Christ's coming, it will all be manifest. His saints shall shine forth as the sun in the kingdom of the Father. (Matt. 13:43.) Satan will be bound and imprisoned. (Rev. 20:1f.) The kingdom of the world shall become the kingdom of the Lord and of His Christ (Rev. 11:15) and He will reign with His saints. The parables of the growth of the kingdom must be interpreted in the light of these facts and predictions. Thus, like the Lord Jesus' own career, the kingdom passes through apparent failure, loss, and defeat, into the revelation of greatness and power. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126:5, 6.)

Your afterself waits yonder in the future for his opportunity. But he depends upon you. He has to take what you pass on to him. He cannot help himself. Are you the fool to be decreeing that the man he ought to be and could be shall never be? *Are you?* God forbid!—S. C.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

"Just received word this morning from the Kokusai line that a vacancy has appeared and now we can all four book Passage for August sailing."—*E. A. Rhodes.* ** Herman Fox indicates he is preparing another communication to friends.

We deeply regret that Bro. E. L. Broadbudd, home from China on account of ill health, has been very near death's door. Friends may write him at Lancaster, Ky., and will do well to bear in mind that a sick man with a large family in Hong Kong will be in need of funds from time to time. Do not expect personal replies from him at this time. ** Another baptism in Japan is reported by Sister Rhodes. ** J. C. Shewmaker, wife (Joyce Copeland) and two children will be sailing for Africa with the Reeses this summer. They desire to visit Ky., if possible. ** Abilene friends have been very gracious to the Reeses in anticipation of their departure for Africa. ** Sister Mattley, who returned to Hong Kong not long ago, has been suffering badly from asthma. How many things missionaries have to suffer! ** It is much to be regretted that extension of the railroad is cutting a strip of 100 feet right out of the best of Sister Sherriff's little farm at Bulawayo, So. Rhodesia. ** Please pray earnestly for Sister Anna Bixler, and that heavenly wisdom may be given Brother Bixler in making his plans for the near future. ** Indications are that Sister Cybert, of Tokyo, is badly worn down. Her nerves give trouble and she requires some dental work. In addition to the sufficiently strenuous life of regular missionary work, she is rearing three fine-looking children of her former helper. ** Unfavorable word as to his affliction with boils has come regarding George Johnson, of Star Route, Siloam Springs, Ark. He has suffered with these awful afflictions, sometimes deadly in Brazil, for five years. ** With all the male missionaries out of China from one cause or another, we would be happy to see some workers *returning*. Other missionaries have gone back in considerable numbers, and some never ceased sending! ** Sister Estella Bernard, mother of Elizabeth Bernard, is again in Hong Kong. ** It seems that sick reports run heavy this month. Air mail from Dow Merritt informed us of a hurry-up trip to the hospital 240 miles distant, for an operation for Sister Merritt to remove a painful growth which has recently developed. A government official had opened the way for them to spend a night with him enroute. ** Bro. Eugenese Snodgrass, deceased, opened Kamitomizaka work, Tokyo, in 1887. Bro. Bishop arrived in 1902. Numerous others have worked here, but for a long time the elders appointed by Bro. Bishop have carried on with Bro. Y. Hiratsuka, one of their number, being the principal evangelist. Four hundred and nineteen have been baptized.

FROM THE WORLD FIELD

SALISBURY MISSION

It has been a long time since we have sent out a report but we had such a lot of sickness last year and I have recovered so slowly that even yet I find it hard to compose a letter. Though our labors have been greatly restricted 44 were "obedient to the faith" during 1938. Some have already turned aside after Satan but a few are faithful. 425 have been baptized since we came to Salisbury in 1931. Success, however, cannot be judged by the number baptized but by the eternal salvation of souls.

Lack of funds has kept me from getting out to other places since I have had the strength to do more going, but hope to have funds for regular trips soon. Doctor bills put us in debt last year and we still owe more than \$200. March 26 Robert fell from a tree and broke his right arm just above the elbow. The doctor failed to get it set properly at first so had to remove the cast and reset it. He is getting on all right at present but is still in hospital.

Late last year Dolly had to drop her mid-week Bible class for women at the Six-mile congregation, and more recently a similar class here in Salisbury. I have had to drop my part of two classes (no lights on the car and no money for gas) but the native brethren are continuing them. We find plenty to do. I have a Saturday afternoon class for the leaders of the church which should bear much fruit later on. Lord's day services are well attended.

At present I am busy with the printing press and want to get a good supply of tracts in Chinyanja to leave here when we go home. Our printing outfit is crowded into one corner of our bedroom which is not a very satisfactory arrangement, but the best we can do at present. It is not easy to keep baby fingers out of the type. A few days ago Carolyn "pied" type that I had spent several hours setting up.

Our house, though still unfinished and without any modern conveniences, has been a great blessing to us. Hope to get the windows in the dining room before winter. The weather is quite cool now. This rainy season has been the heaviest in years—nearly five feet in five months—so we expect a sharp winter. We appreciate the many gifts which have made our house possible, also all other gifts and intercessions on our behalf.

We came to Rhodesia nearly nine years ago believing that, if we sought first the kingdom of God and His righteousness, He would supply our temporal needs. Our faith has been terribly weak at times but God has not suffered us to be tempted above our strength and has with each trial made also the way of escape. We have never had a guaranteed support or received a regular amount each month. The Lord has constantly moved the hearts of His people to provide our food and clothing. The Lord willing, we expect to return home on "furlough" toward the end of the year. Nearly two thousand dollars will be required for this and we desire your earnest prayers that it may be supplied. Bro. Frank M. Mullins, Rt. 5, Abilene, Texas, is already receiving funds for our home-coming, but gifts for this purpose may be sent direct to us if preferred.

P. O. Box 807, Salisbury, S. Rhodesia, S. Africa.

S. D. Garrett.

FOREST VALE MISSION

Time goes so quickly that I can hardly believe three months have passed since I last wrote.

I am pleased to say that our work continues to progress, the attendance being good for this time of the year. Both our day school and Bible school are doing well. The Government Inspector, on his February visit, said this school was one of the best. Such reports are most encouraging. I believe the most effective work is done with the children, as the adults, when not at work, find many interests elsewhere, and it is difficult to get them to come and hear the gospel; but "How shall they hear without a preacher?" so while it is day, we must seek the lost ones. What little we can do in His work makes us rejoice. Two natives were baptized in

Bulawayo last week and others interested, one being restored here.

The rains have finished and the native women are busy in their gardens. This year the rains have been exceptional, this district having had about 37 inches. In two hours Bulawayo had four inches of rain. Floods have been numerous, cars being washed away. Many roads have been impassable for many weeks. However, in this land of drought and sunshine, we want all the water we can get, as we can expect no more for six or seven months, so we are very thankful to have had so much. There has been much sickness, especially tick-fever and malaria owing to the unusual weather.

Fruit and vegetables have been very scarce, and of course expensive, as supplies from the Cape have been short. The shortage has been due partly to damage caused by the heavy rains which have been general through the whole country.

My daughter Theodora, and her husband (who is at present on leave) are with me, and are hoping to get work in Bulawayo as Shabani is so far away. Molly and Fred Claassen are living on the mission, and do all they can to help me in the Lord's work, and if the others stay, they will help also.

We are all well, and I thank one and all for their practical fellowship with and remembrance of me in this work. "Brethren, pray for us", that we may be workers together.

Forest Vale Mission, Box 213, Bulawayo, S. Rhodesia.

Emma Sheriff.

TO LOVERS OF LOST SOULS

H. C. Hinton

To those who know of the Cuban mission work no explanation is necessary, but to those who may not know, I will say that Bro. J. R. Jimenez went to Cuba about two years ago, sponsored by the Nebraska Ave. Church of Christ, Tampa, Fla. His unceasing efforts have resulted in contacting so many people and so many mission points opened up that now he must neglect some of them for lack of help.

Bro. E. Estevez who led Bro. Jimenez to Christ, and who has been laboring among the Spanish people of Tampa, Fla., for a number of years, is anxious to go and help in the Cuban work. He is not able to go and remain there without some financial assistance. The outlook in Cuba is so bright that surely it would be the Lord's will for Bro. Estevez to go to Cuba now. With Cuba's doors of opportunity wide open, and sectarian teachers always ready to enter, why not send Bro. Estevez now?

I have known both of these brethren for a number of years and know they are faithful.

Churches now supporting Bro. Jimenez, could you not increase the amount a little? and those not having any fellowship in this Cuban work, please invest something in the souls of these dear people for whom Christ died and who are groping blindly for light. And preachers, why not give a dollar a month to send Bro. Estevez? Surely you will be blessed more abundantly than if you withheld it. Let us all pray over this matter, then act as we think Christ would have us act. The eternal destiny of souls is hanging on your decision. (Read Ezek. 3:17:21; John 5:23). Send your offering to Bro. W. L. Wilson, Treasurer, 1117 Grace St., Tampa, Fla. Valrico. Fla.

O fathers and mothers, while you labor to feed and clothe your precious little ones, defraud them not of the bread of life. If you feel incapable of teaching them God's holy word, get capable—at whatever cost. If you do not feel worthy, get worthy. By the grace of God you can. And if you don't you are not worthy to have them. I should be in continual fear that God might take them—to save them. Likely your pride is in the way. Humble yourself before God. It will make you happier than anything else, and then, by His enabling, you will be the father or mother that your children deserve.—S. C.

SCRIPTURE INDEX FOR THE 1938 WORD AND WORK

Text	Page	Text	Page	Text	Page	
	Genesis		Joel		1 Corinthians	
2:1	3	3:18	50	1:12, 1:17	187, 2	
17:15-21	142	Habakkuk		10:32	62	
	Exodus	2:1	43	11:1, 29-32	76, 74	
20:8	219	2:2	75	15:24, 15:25	73, 266	
	Leviticus		Haggai		2 Corinthians	
23:15	15	13:6	74	9:5	243	
	Numbers	14:8	50	Galatians		
1:1	43			6:2-5	268	
	Deuteronomy		Zechariah		Ephesians	
16:9	15	2:7	75	5:19, 5:20	42, 144	
28:65-67	259	Matthew		Philippians		
	2 Samuel	11:27	11	2:25-30	74	
7:10, 7:24	59	24:25	40	4:6, 7	56	
7:13, 14	10	28:1, 28:1, 8	43, 44	Colossians		
	1 Kings		Mark		2:11	66
8:20	58	6:30	79	3:15	144	
9:5	58	10:43, 44	147	1 Thessalonians		
10:9	58	13	40	1:2, 3	172	
	1 Chronicles	16:1, 9, 11	44	4:9, 4:17	57, 40	
28:5, 29:23	58	16:9	16	5:18	144	
	Psalms	21:28, 36	51	1 Timothy		
2	26	Luke		3:1-7	189	
13	165	1:35; 5:26	10	2 Timothy		
22:27, 28	26	7:29, 30	2	2, 2:10	5, 6	
32:1, 2; 32:3, 4	81, 80	17:26	40	Titus		
36:8	50	19:12-27	273	3:1-7	189	
38:13	257	20:36	10	Hebrews		
46	50	21	40	1:5, 8	10	
51	80	John		3:6, 12, 14	26	
65:2, 65:9	233, 50	1:1-3	11	4:14-16	26	
72	26	1:4	12	6:10	172	
110	27	7:37-39	50	10:23-25, 10:39	149, 26	
	Isaiah	9:7	49	11:4, 11:30	142, 3	
2:1-4	26	15:9	211	James		
4	59	15:26	128	1:1-11, 12-27	35, 64	
4:5, 6	61	20:1-8, 19	44, 66	2	83	
11:6-12	26	21:18, 19	245	3:1-18	107	
11:10, 11:14	61, 59	Acts		4:1-16	130	
22:12-14	26	8:35	76	5:6-20	150	
24:14-16	234	11:26	87	1 Peter		
43:1, 2	50	13:32, 33	10	1:12	20	
53	27	16:14, 15, 33	5	4:12-16	87	
60	59	17:2	15	2 Peter		
61	61	19:1-5	5	1:5-11	246	
67:3	75	26:28	87	1:12-15	245	
	Jeremiah	Romans		1:16-19	273	
18:12	26	3:8, 6:1, 6:15	161	1:16-21	41	
30:7, 30:33	40, 59	6:1-13, 14-23	17, 45	1 John		
30:11	259	6:3, 4, 6:17, 18	3, 4	4:8	37	
31:35-37	259	7	67	2 John		
31:36	59	8:1-13	85	1:13	195	
	Ezekiel	8:14-39	104	7	177	
12:22-27	75	8:22, 23	74	Revelation		
12:23, 24, 28	76	8:32	10			
20:33-38, 42	261					
34, 36, 37	59	9:1-24	131			
47	50	9:24-33	152			
	Daniel	10:1-21	174			
7:27	26	11:1-36	222			
9:26, 27	148	12:1-21, 19	271, 100	10:6	151	
				11:15	61	